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A PSYCHOLOGICAL EXAMINATION OF A FEW PROPHECIES OF THE EARLY FOUNDERS OF MORMONISM

By Alice Smith McKay

A thesis submitted to the Faculty of the University of Utah in partial fulfillment of the requirements for the degree of Master of Science.

May 1930

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INTRODUCTION

The Church of Jesus Christ of Latter-day Saints, organized April 6th, 1830 by Joseph Smith, declared to the world that prophecy from God, to a chosen servant, was again established. After centuries of prophetic silence, the Latter-day Saints proclaimed that God had once again communicated His will and purpose to a chosen prophet, Joseph Smith.

Through the short years of his ministry on earth, this latter-day prophet knew suffering, cruel persecutions, and death because he claimed that he had seen and conversed with God and His son Jesus Christ. It seems that the pioneers in any religion are generally such men of deep individual experiences which cuts them off from their kind and lifts them onto lonely pinnacles, where only the strongest and the best of them succeed in keeping their heads. Their teachings are generally regarded as heresy and severe tests of persecutions follow.

The prophets of the Old Testament are interesting examples. They all claimed to be prophets in response to a call of Jehovah given to them, individually. Amos, untutored in the ways of a prophet, answered an individual call of the Lord when he said, "Go, prophesy unto my people, Israel." His message was in opposition to the popular religious beliefs and left him "A voice crying in the wilderness."

Isaiah, after experiencing a vision, felt his own unworthiness and only after the "cleansing and purifying power of God came upon him," was he able to answer "Here am I, send me." Jeremiah, in spite of his own feeling of unworthiness, cried, "Oh, Lord, God, behold I cannot speak, for I am as a child."

In all of these cases the man himself claimed his own individual dealings with God. Each was a man of his time and his people, yet because of the deep emotion of his personal experiences, each stood alone among the masses. Each was mocked, derided and persecuted and many were put to death for the truth as they saw it.

In 1830 a new pioneer in religion, Joseph Smith, came before the ~~yes~~ eyes of the religious world. The church that he organized claimed for its foundation revelation from on high. From time to time, Joseph Smith prophesied to his people of events that would take place.

It is the problem of this thesis to understand a few of these prophetic utterances from a psychological point of view. We have not to do with their truth or falsehood, but in as careful a manner as possible to understand the psychological factors that may have given rise to many of his utterances.

The six volumes of Church History by Joseph Smith have been taken as a basis for this study. In a limited thesis of this type it has been impossible to follow at length

every prophesy. Selection therefore, has been a factor in the presentation of this material.

Prophecies were selected, first, at random from Joseph Smith's six volumes of Church History. The final selection was then based upon a present Mormon Writer's opinion of important and outstanding utterances. Nephi L. Morris's book, "Prophecies of Joseph Smith and Their Fulfillment" was published in 1920 by the Deseret Book Company, at Salt Lake City, and thus circulated to the Latter-day Saints. The book is acknowledged and accepted by the authorities of the Mormon Church, for as Mr. Morris states in the preface to his work,

> "We here acknowledge the very kind and helpful offices of Elders Joseph Fielding Smith and Orson F. Whitney, a committee appointed by the First Presidency of the Church, who have read the manuscript and have made suggestions leading to its improvement."

MEANING OF PROPHECY:

The dictionary says that "prophecy is a prediction made under divine inspiration, and more loosely, any prophecy." In this definition there are two meanings for the term: First, a prediction given without human information but based upon the inspiration from God, and secondly, through common usage the term has come to mean any prediction of events, with varied degrees of information.

Before proceeding further it will be necessary to turn to a few of Joseph Smith's definitions of the position of a prophet. In the year 1835, he said these words:

> "After hearing my name, he remarked that I was nothing but a man, indicating by this expression that he had supposed that a person to whom the Lord should see fit to reveal His mind and will, must something more than a man be. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man subject to the same passions as we are, and yet he had such power with God, that he in answer to his prayer shut the heavens and they gave not rain for the space of three years and six months."

Joseph Smith thus affirms the delaration that a prophet can control the elements of the earth when he so commands to do so.

One year later, in March, 1836, in the Kirtland Temple, we find the following definition of prophetic power:

> "I met the quorums in the evening and instructed them respecting the ordinances of washing of feet, which they were to attend to on Wednesday following; and called upon the congregation to speak and not to fear prophesy concerning the Saints, for if you prophesy the falling of these hills and the rising of the valleys, the downfall of the enemies of Zion and the rising of the Kingdom of God, it shall come to pass. Do not quench the spirit of prophesy, for the first one that opens his mouth shall receive the spirit of prophesy."

Joseph Smith said that whatsoever a prophet commands shall come to pass. After so speaking to the brethren, they began to prophesy upon each other's heads and upon the enemies of Christ who inhabited Jackson County Missiouri, "and continued prophesying and blessing and sealing them with hosanna and amen until early seven o'clock in the evening." Joseph indicates in his definition an all powerful element in prophesy. He declares that hills would fall and valleys rise at the command of a prophet. For such tremendous changes to take place, indicates that Joseph Smith meant by prophesy--a

a divine manifestation of power.

Once again Joseph Smith declares what he means by a prophet:

> "If any person should ask me if I am a prophet, I should not deny it, as that would give me the lie; for according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher and have not the spirit of prophecy, which is the spirit and testimony of Jesus, I must be a false prophet or witness; but if I be a true teacher, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness and denies the spirit of prophecy, is a liar and the truth is not in him; and by this key false teachers and imposters may be detected."

Joseph Smith claims in this statement to be a prophet, which is also a teacher and preacher of righteousness. This also means that he has the power of a prophet as he indicated in the previous definition, to "prophesy the falling of these hills and the rising of the valleys-----and it shall come to pass."

Brigham Young the second president of the Mormon Church, declared that Joseph Smith was guided constantly by the Lord. He said:

> "From the day that Joseph obtained the plates and previous to that time, the Lord dictated to him, He directed him day by day and hour by hour. Joseph continued to receive revelation upon revelation, ordinance upon ordinance, truth upon truth, until he obtained all that was necessary for the salvation of the human family."

Brigham Young in stating that Joseph Smith was guided day by day and hour by hour by the Lord, must have accepted his prophetic utterances as direct words from God.

It is interesting to note that down through the history of the Latter-day Saints, the man standing at the head

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'Discourses of Brigham Young, Page 704

of the church, declares himself to be God's representative, having power to communicate His word to man.

In 1857, Patriarch John Young, speaking in the Salt Lake Tabernacle, said:

"Brother Kimball and the authorities have the light of heaven with them all of the time, they have the power of the spirit and the visions of heaven with them always. Never say that a prophet is mistaken."[1]

In the same year Heber C. Kimball, the first counsellor to President Brigham Young, said, "That the words spoken by the leaders of the church at all times were the word of the Lord."[2]

Nephi L. Morris's definition of prophecy has been selected as the present day view. In his book, "Prophecies of Joseph Smith and their fulfillment," page 3, a prophet is defined as "One who speaks for God, or interprets to man what God has spoken, he may declare the will or purpose of God, and in the exercise of prophetic function, he may foretell events."

Mr. Morris also states the following definition of Thomas Hartwell Horne's, as a correct interpretation of the prophetic function:

> "Prophecy is a miracle of knowledge, a declaration or representation of something future, beyond the power of human sagacity to descern or to calculate, and it is the highest evidence that can be given of supernatural communication with the deity, and the truth of a revelation from God."

With these definitions before our attention we are now able to proceed to the analysis of a few prophetic utterances. These prophetic statements will be studied and analyzed

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1 Journal of Discourses, Volume 5, Page 25.
2 Journal of Discourses, Volume 5, Page 46.

according to the definition accepted by Nephi L. Morris that prophecy is "Beyond the power of human sagacity to discern or to calculate."

CIVIL WAR PROPHECY:

> "I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man, will be in South Carolina. It may probably arise through the slave question. This is a voice dlivered to me while I was praying earnestly on the subject, December 25,1832."[1]

This prophecy was uttered by Joseph Smith, December 25th, 1832, as a direct revelation from on High. As it was given 30 years before actual civil war commences, Nephi L. Morris in his book, "Prophecies of Joseph Smith and their Fulfillment," says:

> "To appreciate the magnitude of this miracle of knowledge let any living person undertake to describe or foretell events 30 or even 10 years distant. It is humanly impossible. Much more so is it to foretell occurances of a most extraordinary character. This is exactly what Joseph Smith did, under the inspiration of God." (P.7)

It now becomes our task to examine carefully the historical background of this prophecy and determine whether Joseph Smith might have uttered such a statement under natural conditions thirty years before actual war commenced. In other words, were there any psychological phenomena present that allowed Joseph Smith to utter this prophecy based upon knowledge or was it given out of a clear sky as Mr. Morris states, "Under the inspiration of God?"

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[1] Smith, J. History of the Church, Volume 5, Page 324.

according to the definition accepted by Karl L. Morris that prophecy is "Beyond the power of human sagacity to discern or to calculate."

[illegible]

"I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the son of man, will be in [illegible]. It may probably arise through the slave question. This is a voice [illegible] to me while I was [illegible] at the subject, December 27, 1832."[1]

This prophecy was uttered by Joseph Smith, December 25th, 1832, as a direct revelation from on high. As it was given 30 years before actual civil war commences, Nephi L. [illegible] "[illegible] fulfillment," says:

"[illegible] appreciate the magnitude of this miracle of [illegible] let any living person undertake to describe or [illegible] events 30 or even 10 years distant. It is [illegible] impossible. Much more so is it to foretell occurrence of a [illegible]. This is [illegible] [illegible] under the inspiration of God." (1.7)

It now becomes our task to examine carefully the [illegible] Joseph Smith might have uttered such a statement under natural [illegible]. In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the inspiration of God."

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[1] [illegible], J. [illegible], Volume 3, [illegible].

The following historical data will indicate the information that was abroad in the various states in the year 1832.

Animosity had arisen between the Northern and the Southern states due to the long standing tariff and slavery questions.

Slavery as a sectional issue, had first claimed the attention of Congress in 1820 in the form of a proposition to admit Missouri as a slave state. "This momentous question," wrote Jefferson, "like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the union."[1]

Missouri was admitted as a slave state but her southern boundary of 36' 30' was henceforth taken as the line between slavery and freedom in the rest of the great territory of the Louisiana purchase. North of that line slavery was forever prohibited.

Daniel Webster, the senator from Massachusetts, in 1831, speaking before the senate says, "When my eyes shall be turned to behold for the last time the sun in Heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union of states dissevered, discordant belligerent, on a land rent with civil feuds, or drenched it may be in fraternal blood."

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1 Gardiners, The Great Civil War

[illegible]

[illegible]

[illegible]

In 1831, one year before the prophesy of Joseph Smith, William Lloyd Garrison began his crusade against slavery. In a weekly journal, the Liberator, published in Boston, he preached with fearless emphasis that slavery was wrong and though his immediate followers were never many, he set people to thinking about the question, so that six years later Daniel Webster said, "the subject of slavery has not only attracted attention as a question of politics, but it has struck a far deeper toned chord."

Joseph Smith was probably following this question of slavery because in the prophesy found in the History of the Church, vol.5, page 324, he says: "I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This voice delivered to me while I was praying earnestly on the subject, December 25th, 1832."

It seems that one reading these lines can correctly infer that Joseph Smith was troubled by the startling happenings to the east of him, or he would not have humbled himself before the Lord in prayer to know concerning them. In addition we find in his notes that he probably followed the eastern papers and magazines in their articles concerning slavery, for he reports the following item:

In 1831, one year before the prophecy of Joseph Smith, William Lloyd Garrison began his crusade against slavery. In a weekly journal, the Liberator, published in Boston, he pleaded with fearless emphasis that slavery was wrong and though his immediate followers were never many, he set people to thinking about the question, so that six years later Daniel Webster said, "the subject of slavery has not only attracted attention as a question of politics, but it has struck a far deeper toned chord."

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It seems that one reading these lines can correctly infer that Joseph Smith was troubled by the startling happenings [illegible] himself before the Lord in prayer to know concerning them. [illegible]

" August 1st, 1842, a riot was reported by Joseph Smith in Philadelphia between the whites and the negroes and he comments on the difficulty of the slavery question."

Regarding the tariff, the year 1816 was the starting point when the tariff bills took on a sectional aspect--the Southern states, with the exception of Louisiana were against the North, as were also the middle and western states. Congress, in the spring of 1816, passed a tariff bill, in which iron, glass, hardware, pottery, leather, and woolens profited by the new tariff, but cotton was the real beneficiary. No other industry had made such rapid progress. To prevent the competition of the cheap fabrics from India, worth as low as 6 cents a yard, the bill of 1816 provided that no imported cotton would be rated at less than 25 cents a yard in the tariff schedule. In this stage of the tariff question, Calhoun believed that it would "bind the sections of the rapidly growing country together and this mutual dependence would be the surest guaranty against that direst of all disasters that threaten us--disunion."

The revision of the tariff, with a view to the protection of home industry, and to the establishment of what was then called "The American System," was one of the large subjects before Congress at the session in 1823 and 1824, eight years before trouble was predicted by Joseph Smith. This session before Congress was the regular commencement of the heated debates on that question which ripened into the serious difficulty between the federal government and some of the Southern States.

In 1826 the British West Indies discontinued all American trade which cut off the valuable market for the grain and flour of the west without providing any compensation in the

growth of this home market. Thus, it was not a difficult matter to get the Western States, north of Ohio, to join with the New England states and the Middle Atlantic states in sending delegates to a convention at Harrisburg in 1827 to devise a scheme of high duties under the name of the "American System." The South was then left alone and against this policy. She began in a united fashion to resist the principle of tariff. The legislatures of Georgia, South Carolina, and Alabama declared that Congress had no power to regulate commerce for the sake of aiding domestic manufacturers in one section of the country, which was only for the raising of a revenue.

The tariff act of 1828 was the occasion of another rebellious outbreak, and this time South Carolina was the chief state of the South, though encouraged by several of the other Southern States. When, in 1828, a higher duty was proposed on several classes of goods, including woolens, Mr. Haynes of South Carolina, then a member of the United States Senate, took occasion to denounce the act as unconstitutional, claiming that it was a North exaction which forced tribute from the South. He asserted the right and duty of his state, declaring that the law should be nullified and therefore refused to pay the duties. This was four years before Joseph Smith predicted trouble to commence at South Carolina.

In an ardent speech at a large gathering of planters at Columbia, South Carolina, Doctor Thomas Cooper, president of the State College, said that the high protective duties was to tax the South for the interest of the North, to reduce them

to "colonies and tributaries of the manufacturing States." He said further, "We shall ere long be forced to calculate the value of our union to ask of wast use is this unequal alliance by which the South has always been the loser and the North always the winner."

Thus the South believed itself impoverished to enrich the North by this tariff system; and certainly a singular and unexpected result had been seen in those two sections. At first the South was the richer part of the colonies and had expected to do well in their state of independence. They had the exports and felt secure of their prosperity. Cotton had made tremendous progress and due to the improvement of the cotton gin, the spinning jenny and the power loom, the South had turned out a product in 1816 worth $9,000.000. The North atthis time had but few agricultural resources and they expected privations from the loss of British favor. When the War of 1812 ended, England had "dumped" the accumulated products of her factories on the American market at ominously cheap prices, as Lord Brougham said in Parliament, "to stifle in the cradle those rising manufacturers in the United States which the war has forced into existance contrary to the natural course of things." In a single year Muzzey reports that England sent $9,000,000 of merchandise to the eastern shores of the United States.[1]

But after the system of tariff had been established, the wealth of the North had been increased enormously, and that of the South had declined. The growth of manufacturing in the Northern States had been very rapid. In a period of two

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Muzzey, D.S. The United States of America

1 Muzzey, D.S. The United States of America, page 287.

years, the capital employed in manufactures increased from less than $100,000,000 to $160,000,000. Only about six per cent of all this capital was found in the cotton-raising states of the Carolinas, Georgia, Alabama, Mississippi, and Tennessee. Mr. McDuffie, the chairman of the Ways and Means Committee of South Carolina, called the Stamp Act of 1765 and the tariff act of 1828 "Kindred act of despotism."

Northern cities had now become great, and Southern cities had decayed. Charleston, the principal port of the South, was much less recognized than before the Revolution. It is well to keep this fact before our attention as the prophecy of Joseph Smith states that trouble was to commence at that particular place.

Mr. McDuffie in the House of Representatives, spoke the general feeling of the Southern States when he said:

> "Sir, if the union of these States shall ever be severed and their liberties subverted, the historian who records these disasters will have to ascribe them to measures of this description. I do sincerely believe that neither this government nor any free government can exist for a quarter of a century under such a system of legislature."

John C. Calhoun at this time put forth his famous "Exposition and Protest" in December 1828. In it he denounced tariff as unconstitutional. Benton and Muzzey are in agreement that for months after the publishing of this fiery tirade orators, and writers used Calhoun's arguments throughout the country. Calhoun showed by a mathematical demonstration the oppression of the South due to the tariff bills. He said that the Southern States furnished $37,5000,000 out of the total $53,000,000 of exports from the country. It was the proceeds

from these sales which paid for the goods imported. Hence, he argued that two-thirds of the $23,000,000 collected was paid by the South. His fallacy was in his assumption that the South spent all of her money for imports and that the North spent none of hers.

But nevertheless, this argument was sufficient in the eyes of the South to warrant their confidence in the statement of Calhoun.

Two years before the prophecy of Joseph Smith, South Carolina was outstanding in the spirit of nullification on the tariff question. Mr. Benton reports that there was a general feeling of plan for the union to be dissolved. This was the 13th of April 1830 at a birthday banquet held in honor of Mr. Jefferson, then deceased. Mr. Haynes the senator from South Carolina, in toasting, referred with stirring words the spirit of South Carolina in her desire to withdraw from the federal government.[1]

In 1831, a French Scholar and publicist, Alexis de Tocqueville, came to the United States. He became interested in the study of the machinery of the government and as a result wrote his famous treatise on "Democracy in America." He predicted the "inevitable separation" of the North and the South after his study of existing conditions.

In 1831, a battle waged in South Carolina between the nullifiers and the antinullifiers. The nullifiers enlisted the power of the press, held rallies, mass meetings and public banquets and sent out appeals to her sister states in the South. On the 4th of July, they met at Charleston, South Carolina, with bands

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1 Benton, T. H. Thirty Years View on a History of the Working of the American Government From 1820 to 1850, page 149

from those sales which paid for the goods imported. Hence, he argued that two-thirds of the $23,000,000 collected was paid by the South. His fallacy was in his assumption that the South spent all of her money for imports and that the North spent none of [illegible].

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1 [illegible] H. Thirty Years View on a History of the Working of [illegible] Government from 1820 to 1850, page 149

and banners.[1] A banquet was held, at which a letter was publically read from President Jackson. It was a condemnation of any plan of theirs of dismemberment. The letter stated, "which would begin with civil discord and end in colonial dependence on a foreign power and obliteration from the list of nations."

The whole question of a high protective tariff was put in issue in the presidential canvass of the year 1832. The long session of Congress of that year was occupied by the friends of the system and they brought forth to the best advantage all of its points, and staking its fate upon the issue of the election. That issue was against the system of tariff, and thus the fate of the American system was sealed. Its domination in the federal legislation was to cease. This was acknowledged on all hands and it was naturally expected that all of the states, satisfied with the system, would be ready to see its speedy and regular extinction under the legislation of the approaching session of Congress. That expectation was disappointed in one single state--that of South Carolina. She had held aloof from the presidential election, and did nothing to aid in the election of General Jackson. Instead of quieting her apprehensions and moderating her passion for violent remedies, the success of the election seemed to inflame them; and on the 24th of November, 1832, she issued her ordinance of nullification to the Federal government. Resolutions were passed declaring the tariffs of 1828, 1832, null and void.[2]

A special session of the legislature was called on the adjournment of the convention of delegates and acts passed authorizing the governor to call out the militia to resist any attempt of the United States government to enforce the laws and ordering the purchasing of

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1. Benton, T. H. Page 150

2. Muzzey, D. S. The United States of America, page 369

10,000 of guns and the necessary munitions of war.

South Carolina's Nullification Act 1832 (p.298) stated:

In the written ordinance from the State of South Carolina in the year 1832 to the federal government:

"An Ordinance to nullify certain acts of the Congress of the United States purporting to the laws laying duties and imports on the importation of foreign commodities."

"And we the people of South Carolina, to the end that it may be fully understood by the government of the United States, and the people of the co-states, that we are determined to maintain this our ordinance and declaration at every hazard, do further declare that we will not submit to the application of force, on the partof the federal government, to reduce this state to obedience; but that we will consider the passage by Congress of any act authorizing the employment of a military or naval force against the state of South Carolina, her constitutional authorities or citizens; or any act abolishing the closing of ports of this state or any of them, or otherwise obstructing the free ingress and egress of vessels to and from the said ports or any other act on the part of the federal government to coerce the state, shut up her ports, destroy or harass her commerce acts, hereby declared to be null and void, otherwise than through the civil tribunals of the country, as inconsistent with the longer continuance of South Carolina in the union and that the people of this state will thence forth hold themselves absolved from all further obligation to maintain or preserve their political connection with the people of other states, and will forthwith proceed to organize a separate government and do all other acts and things which sovereign and independent states may of right do."1

This nullification was uttered and sent to the federal government one month before Joseph Smith's prophecy.

President Jackson answered immediately the threat of South Carolina thus:

"Fellow citizens of the United States, the threat of the unallowed disunion, the names of those, one respected, by whom it is uttered, the array of military force to support it, denote the approach of a crisis in our affairs on which the continuance of our unexampled prosperity, and perhaps that of all free governments may depend--and, if it be the will of Heaven that the recurrence of its primeval curse on man for the shedding of a brother's blood should fall upon our land, that it be not called down by any offensive act on the part of the United States."

1
Ketell, T. H. History of the Civil War, page 25
(Done in convention at Columbia Nov. 24, 1832.)

"South Carolina presents herself in the attitude of hostile preparation and ready even for military violence, if need by, to enforce her laws for the preventing the collection of the duties within her limits."

The President't proclamation was received with shouts of laughter by the legislature of South Carolina. Governor Hayne was ordered to issue a counterblast and their legislature went forward with its preparations for the defense of the state.

President Jackson wrote immediately to Poinsett, the collector of the port of Charleston, that he was going to send ten or fifteen thousand well organized troops, equipped for the field, in the city of Charleston whithin a few days at the latest. He did not forget that the exhibition of power sufficient to enforce his authority was the surest means of securing attention.

General Scott was sent to Charleston, artillery was taken from Fortress Monroe to Fort Moultrie, two warships were ordered to perform their duties to the Federal Government.

In the Annual Register of the history of Europe, published in London, 1832(p.406) is the following prediction of the conditions of the United States:

"Civil war and a dissolution of the union seems thus to be approaching."

This statement was given at the same time that Joseph Smith gave his prophecy. The conditions at South Carolina pointed directly to war. Joseph Smith, a man of foresight and wisdom, accurately interpreted the facts and information known.

Thus in 1832, Joseph Smith uttered a prophetic utterance concerning wars that would shortly come to pass, beginning at South Carolina and "which will eventually terminate in the death and misery of many souls." The prediction was given at a period of actual

"South Carolina presents herself in the attitude of hostile preparation and ready even for military violence, if need by, to enforce her laws for the preventing the collection of the duties within her limits."

The President's proclamation was received with shouts of [illegible] ordered to issue a counterblast and their legislature went forward with its preparations for the defense of the state.

President Jackson wrote immediately to Poinsett, the collector of the port of Charleston, that he was going to send ten or [illegible] the city of Charleston whithin a few days at the latest. He did not forget that the exhibition of power sufficient to enforce his authority was the surest means of securing attention.

General Scott was sent to Charleston, artillery was taken [illegible] perform their duties to the Federal Government.

In the Annual Register of the history of Europe, published in London, [illegible] of the United States:

"Civil war and a dissolution of the union seems thus to be [illegible]."

This statement was given at the same time that Joseph Smith gave his prepared. [illegible] interpreted the facts and information known.

Thus in 1832, Joseph Smith uttered a prophetic utterance [illegible]

preparation for war in South Carolina. South Carolina had stood alone in defiance of the tariff question as given by the Federal Government. She had sent her threat of nullification to the government. Andrew Jackson in stirring words, December the 15th, 1832, replied to this nullification: "If it be the will of heaven that the recurrence of its primeval curse on man for the shedding of a brother's blood should fall on our land, that it be not called down by any offensive acts on the part of the United States." This statement was made just 15 days prior to the prophecy of Joseph Smith.

The South as a whole had stood against the North in the slavery question. Animosity to a high degree existed between the South and the North. The entire country was stirred with the emotion of the times. Newspapers told of senate debates and high tension arguments; magazines contained articles against the tariff and slavery questions. Orators delivered emotional speeches throughout the country. It is well to refer once again to the statement made by Daniel Webster in 1831, one year before Joseph Smith received his revelation:

> "When my eyes shall be turned to behold for the last last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union; on states dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched it may be in fraternal blood."

Immediately after this crisis, in the same month, Joseph sought revelation from on high. At the time he proclaimed his prophecy to the Saints, actual war existed in South Carolina. A civil war seemed to be the next development in order. Joseph Smith's statement said, " "concerning the wars that will <u>shortly come to pass</u>", indicating that he expected to see trouble develop in the very near future. But war did not start until 30 years after his prediction.

We know that Joseph Smith was in touch with the eastern papers

because in volume I of Church History, page 312 he sent a letter to N. E. Seaton, Esq., editor of the ------ paper of Rochester, New York The name of the paper cannot be ascertained. This letter, sent from Kirtland, Ohio, was dated January 4, 1833, which was only one week a after the Civil War prediction. The letter acknowledged the receipt of the paper in the following way:

"Dear Editor:

> Sir, considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Lion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period-------"

Nephi L. Morris says it would be humanly impossible to predict events 30 or even 10 years distant, but Joseph Smith did not specify a given number of years but rather indicated that the United States was then on the border line of a civil feud. NOT what the Prophecy says, Mr McKay

In view of the historical evidence, as presented, the most reasonable conclusion is that 1) this Civil War prediction was the natural result of the stirring conditions of that particular period of history. The data in this short discussion indicates very forcibly that 2) this utterance was not "Beyond the power of human sagacity to discern or to calculate." The Prophecy does not predict "this Civil War" nor "a civil feud": it predicts "The wars that will shortly come to pass", and those before "the coming of the Son of Man". These descriptions falsify both 1) and 2) of Elder Smith McKay's conclusions. This is an example of very sloppy "psychological examination", really pseudo-literature. There is plenty to show that "this Civil War" was, in vice of its brother, the picture of the Austro-Prussian, Franco-Prussian, WW I, and WW II wars, which take

causal connection from "this Civil War", and emerge into nuclear Holocaust in ever-present threat of annihilation.

Prophecy of Migration Westward:

August 6th, 1842, Joseph Smith in company with General Adams, Colonel Brewer and others, were at Montrose, Iowa, to witness the installation of the Rising Sun Lodge of the ancient York Masons. General James Adams was deputy Gran Master of Illinois. Joseph Smith was in conversation with some of the group in the shade of a building whom he uttered the following prophecy:

> "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."[1]

At the time this prophecy was given, the Saints, for the most part, were located at Nauvoo, Illinois. Just prior to this prophecy, they had lived in relative peace and power. They were esteemed by the other citizens as hard working and thrifty. Thomas Carlin, the governor of Illinois, was their friend and granted them the privileges they asked.

But soon a new man took the governorship of the state of Illinois, named Thomas Ford. He did not know Joseph Smith or the Mormons. Reports became circulated abroad that the plan of Joseph Smith was to take the county, then the state, after that the United States and finally the whole world. Rumors said that Joseph declared

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[1] Smith, J. History of the Church, Volume 5, Page 85.

his prophecies to be superior to law and threatened, if not left alone, he would send streams of blood from the Rocky Mountains to the sea.

From an address given at Nauvoo, September 1st, 1842, (three weeks after the Rocky Mountain prophecy) Joseph stated that because of the enemies in pursuit of him he deemed it best to retire for a time and seek safety. "When the storm is past I will return", he said.

The persecutions, once again revived, meant an end to their peace in Nauvoo. Persecutions in the past had meant being driven from their homes into new and strange localities. They had been driven from state to state, from county to county and if driven from Nauvoo where could they go this time? They had been driven from the east, they could not return there. To the north of them was Canada, to the south, Mexico. Joseph had already given a prophesy limiting Zion or the Lord's appointed place for the Saints, to the state of Missouri, so they could not seek homes in a new country. There seemed but one direction open for them--the West. The West was uninhabited region, a place to build a kingdom, a refuge for a driven people.

Thus Joseph Smith, in prophetic words declared to his people the locality in which they would seek a home. "I prophecied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains----------".

An argument as given by Nephi L. Morris in his book, "Prophecies of Joseph Smith and their Fulfillment", explains perfectly this condition of the saints.

> "The Latter-day Saints were expelled from Missouri and were violently and ferociously driven from Illinois. Suggestions were made that they go out west and establish a country of their own. These suggestions were reinforced with the fury of the mob, the devouring flame and the sharp command of

> musketry. Dear old Aunt Bathsheba Smith, who had suffered in all these atrocities, used to say, quoting her husband, George A. Smith: 'We came here willingly, because we had to, and they remained here because there was no other place for them to go. <u>They were driven to the Rocky Mountains.</u>"

Joseph Smith did not prophesy concerning a region unknown to man as Nephi L. Morris on page 56 of his book states:

> "It was humanly impossible for him to foretell the possibilities of a country so vaguely conceived and of which there was such meagre knowledge."

This "meagre knowledge" that made it "humanly impossible" to have foretold a kingdom in the west, consisted of the following:

In the year 1776 a book was published in London written by a man named Jonathan Carver. The book dealt with "Travels through the Interior Parts of the North Amerie in the Years of 1766, and 1767, and 1768. The following remarkable quotation is taken from page 122 of that book:

> "This extraordinary range of mountains is calculated to be more than 3,000 miles in length, without very considerable intervals, which I believe surpasses anything of the kind in other quarters of the globe. Probably in future ages, they may be found to contain more riches in their bowels, than those of Indostan and Malabar, or that are produced on Golden Coast of Guinea; nor will I except even the Peruvian Mines. To the west of these mountains, when explored by future Columbures or Raleighs, may be found lakes, rivers and countries, full fraught with all the necessaries or luxuries of life; and where future generations may find an asylum, whether driven from their country by the ravages of lawful tyrants, or by religious persecution, or reluctantly leaving it to remedy the inconveniences rising from a superabundent increase of inhabitants, whether I say impelled by these, or allured by hopes of commercial advantages, there is little doubt but their expectations will be fully gratified in these rich and unexhausted climes."

This is a beautiful example of prophecy based upon knowledge of the Rocky Mountains. Exercising foresight, he foresaw the Rocky Mountains a refuge for a people driven, "by

ravages of lawful tyrants or by religious persecutions." He viewed this region as an isolated place for a group of people to live as they desired and their expectations realized "in these rich and unexhausted climes."

Jonathan Carver did not claim to be a prophet. Because of the information known to him of the west, in the year 1778, he predicted these remarkable words that have been fulfilled to the very letter. Even before definite details, routes, and dangers were published to the world we find it "humanly possible" to predict the Rocky Mountains as a place of refuge.

The first American trappers known to have made trails which were later used in crossing the continent were Ashley's men (Chent p. 12). William Henry Ashley originally from Virginia, sought a wider field for his activities of surveyor, merchant and manufacturer of gun powder. He moved to St. Louis, Missouri and there built a lovely mansion. He became interested in fur trading and March 20, 1822 appeared the following advertisement in the Missouri Republican of St. Louis:

"To enterprising young men: The subscriber wishes to engage 100 young men to ascend the Missouri River to its source, ther to be employed for one, two or three years. For particulars inquire of Major Andrew Henry, near the lead mines in the county of Washington, who will ascend with and command the party: or of the subscriber near St. Louis.

(Signed) William H. Ashley."

From the applicants, he selected his company. They left St. Louis April 22 and after 5 months fighting the current of the Missouri they reached the mouth of the Yellowstone.

In August, 1826, Jedediah Smith from New York, with a party of hunters, went down to the Colorado and crossed over to San Gabriel in December. In May, 1827, Smith in Company with two scouts crossed the Sierra and went to Salt Lake.

The last of September, 1823, a party of 11 men headed by Jedediah Smith, struck due west for the mountains. From the Indians they found an easy way to reach Green River. Early in March, they reached their destination.

Ashley's men gave up their fort at the mouth of the Yellowstone. With the opening of spring they moved south following the Smith party through South Pass, traversed the Green Valley, eastern part of Great Basin and Bear Valley. Chent in his book "The Oregon Trail" page 17, says that by the winter of 1824-25 a wide region that included parts of present Wyoming, Colorado, Utah and Idaho had been well explored.

That there were gaps in the chain of the Rocky Mountains through which wagons might cross had been common report in St. Louis for more than a decade. In the Missouri Gazette of St. Louis, May 15, 1813, is a report of the return of Stuart's company and given the following statement:

"By information received from these gentlemen, it appears that a journey across the continent of North America might be performed with a waggon, there being no obstruction in the whole route that any person would dare to call a mountain."

After the year 1824, there came 2 or 3 expeditions each year, both east bound and west bound and the interest in the western regions grew by leaps and bounds. There was thus by 1832, according to Chent in the Oregon Trail, "A continuous trail all the way from the bend of the Missouri to the mouth of the Walla Walla." This was nine years before the first

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Chent, H. J. The Oregon Trail; Page 14.
Chent, H. J. The Oregon Trail; Page 18.

emigrant train set out for the Pacific. With so many new expeditions each year, eastward and westward, rumors must have been very prevalent throughout the eastern interior sections of the United States.

Bancroft and Chent are both in agreement that by at least 1832, Independence, Missouri had taken the lead as the jumping off place for all westward expeditions. This was 10 years before the actual prophecy of Joseph Smith concerning the Saints' migration westward. But it is significant to note that a large number of the Saints in this year 1832 were residing at Independence, Missouri.

In Platte County, Missouri and the region there about, the excitement ran high in the late summer and autumn of 1840. A leading cause was the representations of one, Robidoux, who had been in California with the Santa Fe treppers and pictured the country as an earthly paradise, not in conversation but in public meetings held to consider the expediency of emigration on a large scale. Letters from John Marsh to friends in Missouri contributed to fan the flame. An organization was effected, committees were appointed and a pledge drawn up binding the signers to dispose of their property, purchase suitable outfits for a trip across the plains and to be ready to start from Sapling Grove, Kansas, in May 1841. During the winter some 500 signed the pledge so great was the excitement. As a result, the Western Emigration Society was formed.[1]

It seemed that the population was about to migrate en masse. Some of the merchants, however, sprang up to defeat

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[1] Bancroft, H. H. History of California; Volume 21, Page 208.

[1]

the movements by printing in the newspapers everything unfavorable that they could about California. By spring all had given up the idea but one. That one was John Bidwell, a native of New York. He found three to accompany him. The four, with their wagons, oxen, mules, arms, started out. No one accompanied him from Sapling Grove but some joined him a little farther along the Kansas River.

Other parties from Kansas came together and traveled westward. One of them, organized at St. Louis, was headed by Josiah Belden. This party joined others at Independence, Missouri before going on to Kansas. On February 1, 1841, there had been a public meeting at Independence at which 58 had agreed to make the trip to California. The company was organized May 18th, 1841 at Kansas River Camp. Talbot H. Green was president, Bidwell secretary. Three Catholic missionaries, 3 hunters, 5 teamsters bound for Oregon, 3 hunters for the Rocky Mountains. This march began May 19th. The route was one that had often been traversed by trappers bound to the Rocky Mountains and by parties bound for Oregon--up the north fork of the Platte, by the Sweetwater through the South Pass and down and up branches of Green River to Bear River Valley near Great Salt Lake. The travelers endured the usual hardships of a long and tedious journey. To Bidwell are we indebted for the details of the expedition.[1]

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[1] Bidwell. A Journey to California. Thirty-two pages, rare pamphlet, an abridgment of Bidwell's journal from day to day, which the writer sent from Bodega on March 30, 1842 and which was printed in Missouri that same year. Page 269.

The years 1839 to 1841 were in these western frontier regions beyond the Mississippi, years of discontent among the settlers, at least to the extent that it turned the popular attention toward other lands. The people were all emigrants by profession and continued movement westward was their normal condition. Highly colored rumors were in circulation about California's genial skies and fertile lands to be had for the asking. The frontier newspapers reprinted articles from the eastern press and "there was scarcely a county that had not its trapper visitor who told wonderful tales of a farther west to dwellers in a land which was itself the far west."[1]

In the years 1841 and 1842 the Saints were at Nauvoo, Illinois approximately only 225 miles from this stirring center of migration--Independence, Missouri. They had lived at Independence during the first years of the established westward movements. They had no doubt followed with great interest the migration parties as had everyone else in the western regions. This interest was not a local affair but had spread throughout the country and especially inthe frontier states. The Saints, at the time of the utterance of the propheoy, were living in the heart of the great preparations for migration on a large scale. It had been widely announced throughout the United States and in making the announcement, certain newspapers had spoken very plainly of the movement westward as a step toward the inevitable acquisition of the country.

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[1] Bancroft, H. H. History of California; Page 263.

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[1] [illegible]

The Mississippi River did not stop this onward movement. Missouri, its center, grew from 20,00 population in 1810 to 140,000 in 1830 and to 383,000 in 1840 so great was this excitement. The Saints in 1840 were in Nauvoo, Illinois, a short distance from the border of Missouri. By the end of 1836, more than 10,000 persons were there and by 1840, more than 43,000.[1] Ghent says, on page 42 of "Trails to Oregon", that towns sprang up as at the wave of a migician's wand and as the head was driven further westward, the sides broadened out into the valleys."

In 1844, a new prophecy was given upon this same subject. It was at Nauvoo, Illinois, the 25th of February that Joseph Attended a prayer meeting with his people. He says:

"We prayed that General Joseph Smith's views of the powers and policy of the United States might be spread far and wide and be the means of opening the hearts of the people. I gave some instruction and prophesied that within 5 years we should be out of the power of our enemies, whether they were apostates or of the world, and told the brethren to record it that when it comes to pass they need not say they had forgotten the saying."[2]

Joseph Smith placed the time limit at five years, but he probably would have been safe to have specified two years as the limit, for we find six days before this prophecy that he had authorized the 12 apostles to have a delegation go to California and Oregon to hunt out a good locality for the Saints. Evidently Joseph did not have any specific locality in mind for the future home of the Saints in either prophecy.

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[1] Bancroft, H. H. History of California; Page 272.

[2] Smith, J. History of the Church; Volume 6, Page 225.

[illegible]

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[1] [illegible], H. H. History of California; Page 272.

[2] [illegible], A. History of the Church; Volume 6, Page 225.

The evidence as presented indicates a fair knowledge of the western land before the year of Joseph Smith's prophecies. Before 1842, the year of Joseph Smith's prophecies, the trail west was cut by the numerous emigrant parties that had traveled westward. The inhabitants of the states Missouri and Illinois, the latter the home of the Saints at that time, were intensely excited with the journeys to the lands of adventure. The population had increased tremendously in these frontier states, due to migration. The center for the west movements was at Independence, Missouri, only about 225 miles from Nauvoo, the home of the Saints. Joseph Smith was sought by his enemies and was forced to leave Nauvoo for a little season to seek safety. Persecution and a repetition of their past expulsion from their homes faced the Saints. Out of these conditions, Joseph Smith had uttered these words:

"I prophesied the saints would continue to suffer much affliction and would be driven to the Rocky Mountains."[1]

DESTRUCTION PROPHECIES.

Sin, to religious people, is a deadening, world destroying blight, corrupting the heart of man. It is a worldly and unregenerate manifestation of sinful human nature, a tower of Babel destined to provoke divine wrath. If things ran more smoothly in this world and the behavior of man gave more promise of a satisfactory life, these persons upholding man's sinful nature would be forced to change their conclusions.

The major portion of Joseph Smith's prophecies can be classed under the head of destruction due to man's sinful nature.

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1 Smith, J. History of the Church; Volume 6, Page 222.

Pestilences, wars, earth quakes, scourges and total destruction from the earth were some of the punishments to be meted out to man for disobedience in various forms.

This subject will be treated under the following divisions:

(a) Individual sins, and destruction.
(b) Promised Group Punishments as a result of sin.
(c) Government destruction because of sin.

INDIVIDUAL PROPHECIES OF SIN AND DESTRUCTION:

An act may be very sinful at one time and not at all at another, for instance, drinking wine, gambling, eating meat or dancing. As the conception of right and wrong changes in the minds of the people, so do the accompanying acts change from immoral to moral, or unconventional to conventional. In one time an act may be punishable and considered a very grave matter. Years, with the changing of individual and social concepts, may make that particular act a lawful or correct response.

According to Joseph Smith and the early founders of the church, when an act was considered sinful, punishment ultimately followed. In their prophecies of individual sin, destruction always followed in the manner of sickness, sorrow, total destruction or punishment in the hereafter.

October 6th, 1855, Heber C. Kimball, the first councilor to President Brigham Young, gave the following prediction in the Salt Lake Tabernacle:

> "The principle of plurality of wives never shall be done away with, although some sisters have had revelations that when this time passes away and they go through the veil, every woman will have a husband to herself. I wish more of our young men would take unto themselves wives and not wait for us old men to take them all. Go ahead on this right principle and God bless you for ever and ever."

[illegible]

[illegible]

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October 6th, 1857, Heber C. Kimball, the first counsellor to President Brigham Young, gave the following prediction in the Salt Lake Tabernacle:

"The principle of plurality of wives never shall be done away with, although some sisters have the revelations that when this time passed [illegible] the veil, every woman will have a husband to herself. A wing [illegible] and [illegible] for [illegible] principle and [illegible] for ever and ever."

One month later Brigham Young gave the following prediction on this same subject:

> "Now, if any of you deny the plurality of wives and continue to do so, I promise you that you will be damned and I will go further and say, take this revelation or any other revelation that the Lord has given and deny it in your feelings and I promise you will be damned."

We fine recorded in the Journal of Discourses, 12:200, that at this time many of the women of the church murmured against plurality of wives. They murmured because they considered themselves very unhappy because of the practice. Brigham Young, the president of the church and a polygamist, in order to keep peace and harmony in the group declared great punishments would befall the saints if they denied polygamy.

Brigham Young faced the grave danger of the Saints refusing this practice and thus becoming a disunified group. In April, 1868, he said before a congregation in the Tabernacle that he would divorce his wives publicly and give them six months (until the next conference) to decide to follow him in the practice of plurality of wives without murmuring, or otherwise be divorced from him. He stressed the difficulty that lone women would have in reaching the celestial kingdom of God.

There are no further murmurings from his own family group recorded.

In February, 1868, he stated publicly:

> "The government says you shall have only one wife; the Lord says take unto yourselves wives; the Saints obey the Lord; and we shall see who will come off victorious."

In this statement, Brigham Young appealed to the Saint's

(Journal of Discourses: 3:125)
(Ibid: 3:266)

(Journal of Discourses: 12:200)
(Ibid: 12: 165)

firm faith in the restored word of the Lord. According to their beliefs they had no need to fear the government for God is always victorious.

August 9, 1868, Brigham Young again appealed to the Saints concerning the practice of polygamy:

> "This doctrine, so hateful and annoying to the feelings of many, was revealed from heaven to Joseph Smith, and obedience is required to it by the Latter Day Saints.... This very principle will work out the moral salvation of the world."

The last words are erroneous so far as this principle is concerned while it was in existence. During its existence only six per cent of the Mormons are reported to have practised it. As a recognized law, this principle did not spread to the "outsiders." Brigham Young's statement that it would work out the moral salvation of the world" cannot be justified by any known evidence.

In 1857, Brigham Young, in speaking before a congregation in the Salt Lake Tabernacle, said:

> "I will promise those who feel in their hearts that they would sooner trade with an apostate or with a corrupt outrider, than with a brother if the former would sell them a shawl a dollar cheaper and persist in such course of things, that they will never enter in at the strait gate, nor be numbered with those who are sanctified and prepared to enjoy the celestial presence of God, our Father and of Jesus Christ the Redeemer. I promise you this in the name of the Lord God of Israel."
>
> "Some say 'it is none of your business where I trade.' I will promise those who thus speak, that they will never enter the Celestial Kingdom of our Father and God."
>
> "My feelings are that every man and woman who will not obey this council shall be severed from the church."

(Journal of Discourses: 12:59-63)
(Ibid: 12:301)

Brigham Young was building a new empire in the far West and, in order to keep his people together as a unified group, it was necessary to restrict them from mingling even in a commercial way with 'outsiders.' Today the Saints in the West trade with whom they desire and no questions are asked of them. But if Brigham Young had counseled the people as one man to another, they probably would have used their own judgments in this matter. But for them to be told by their President, their Prophet, Seer and Revelator, that they would "not be numbered with those who were sanctified and prepared to enjoy the celestial presence of God," meant to them a loss or a reward in the hereafter.

It was the desire of the church at one time in its history to establish the principle of United Order among the Saints. The first prophecy of this nature was given to the Saints at their April Conference in 1854. It stated that it was the duty of all people who go to Zion to consecrate all their property to the Church of Jesus Christ of Latter Day Saints. Many of the Saints violently opposed this idea and refused to consecrate their worldly goods to the Lord. Orson Pratt, March 9, 1873, uttered the following prophecy to the Saints gathered together in Salt Lake City:

> "When shall we learn to keep the commandments of God and become one not only in doctrine but in the bonds of earthly things. I will prophecy to this people on this subject--that all who will not come into that order of things when God, by his servants, counsels them to do so, will cease growing in the knowledge of God, they will cease having the spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds,

until they lose the spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it."[1]

In the examples given above, the Saints were told that for disobedience to various principles they would never enter the strait gate," "never be sanctified and prepared to enjoy the celestial presence of God," "they will be damned," and "cease having the spirit of God."

The Saints were gathered together in a strange region. They, for the most part, reported striking, individual testimonies of the religious truths they had embraced. They had been taught to rely upon the words or the authorities of the Church as the law. Heber C. Kimball said, on one occasion in 1857, "words spoken by the leaders at all times are the words of the Lord." President Young had told them that certain acts were sinful and that for disobedience punishment would follow. Under such leadership the Saints continued a well organized group, working together in the building of a kingdom in the west.

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[1] Journal of Discourses: 15:357

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In the examples given above, the Saints were told that for disobedience to various principles they would never enter the strait gate," "power is sensitive and prepared to enjoy the celestial presence of God," "they will be stunned," and "cause having the spirit of God."

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[1] Journal of Discourses: 15:357

PROMISED GROUP PUNISHMENTS AS A RESULT OF SIN

On the 7th of May, 1835, a military company was organized at Kirtland, Ohio, under the name of Zion's Camp, consisting of one hundred and fifty brethren. With twenty wagons loaded with arms and provisions, they set forth for the State of Missouri. President Joseph Smith joined them, leaving Oliver Cowdry and Sidney Rigdon in charge of the affairs in Ohio. After passing through Ohio and Indiana, they ferried over the Illinois River on June 3, 1834. That evening, Joseph called his men together, telling them that he desired to deliver a prophecy. He stated:

> "After giving the brethren much good advice, exhorting them to faithfulness and humility, I said the Lord had revealed to me that a scourge would come upon the camp in consequence of the fractions and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge, in a great measure might be turned away. But as the Lord lives, the members of this camp will suffer for giving way to unruly tempers."[1]

A few days later, June 11, they were crossing the Wakenda Prairie in Illinois. Twenty weary miles faced them. Their provisions were low, and they had been traveling for days with little food. Rains and damp weather had caused the men to be irritable and emotionally upset. There had been a high nervous tension every moment of their travels for fear of mob attacks. On the evening of June the 17th Hyrum Smith suggested to the weary, depressed men that it would be best for them to go into the prairie eight or ten miles. Lyman Wight, general of the camp, disapproved and declared that he wanted to make camp where they were for the night. Sylvester Smith said to Hyrum: "Are you following your general or some other man?"

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[1] Smith, Joseph: History of the Church, 2:80

Twenty men stayed behind and the others moved on into the prairie. But at eleven o'clock they joined the others, repenting of their hasty words.

On January 20, 1834, the first cases of cholera broke out among the Saints.

"Brother Ezra Thayre and Joseph Hancock are sick. Thomas Hayes was taken today."

We do not know if these particular men were guilty of unruly tempers as mentioned in the above prophecy, but we do know that his prophecy was then fulfilled, for Joseph said:

> "God had decreed that sickness should come upon the camp, and if they did not repent and humble themselves before God, they should die like sheep with the rot; that I was sorry but could not help it. The scourge must come; repentence and humility may mitigate the chastisement, but cannot altogether avert it. There were some who would not give heed to my words."[1]

They resumed their march for Liberty, Clay county, Missouri. Because of the sentiments of the people at Liberty, they camped first outside the town.

The next day, June 24, 1834, the cholera burst in fury among these weary men.

> "Our ears were saluted with cries and moanings and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden was the attack of this terrible disease."[2]

Joseph, in sympathy for his suffering brethren, attempted to stay the disease by the "laying on of hands" for their recovery. But the disease would not be stayed, and he said:

> "The moment I attempted to rebuke the disease, I was attacked....the disease seized upon me like the talons of

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1 Smith, Joseph: History of the Church, 2:100, 107.
2 Smith, Joseph: History of the Church, 2:114

a heart and I said to the brethren, 'If my work were done, you would have to put me in the ground without a coffin.'"[1]

Joseph Smith's explanation of the scourge should be recalled:

> "The Lord had revealed to me that a scourge would come upon the camp in consequence of the fractions and unruly spirits that appeared," and also, "I called the camp together and told them that in consequence of the disobedience of some, God had decreed that sickness should come upon the camp."[2]

Now in view of these statements, Joseph Smith was struck with the dread disease. But rather than claim himself as an unruly spirit, he rationalizes thus:

> "I attempted to lay on hands for their recovery, but I quickly learned by painful experience that when Jehova decreed destruction upon any people and makes known His determination, a man must not attempt to stay His hand."[2]

The scourge came upon the Saints to rebuke their evil ways of murmuring. Their leader was stricken with the dread disease, but such an explanation cannot apply to him. The disease came because he attempted to offer prayer and blessings to stay the suffering of his people!

Was this scourge the natural result of Joseph Smith's prophecy or was there another explanation just as plausible?

In reviewing some conditions at that time we find the following information:

In 1832, 1834, 1848, 1854, and 1873 Asiatic cholera spread throughout North America, entering in the ports of Quebec, New Orleans, and New York.[3]

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1 Smith, Joseph: History of the Church, 2:114
2 Smith, Joseph: Ibid., 2:114
3 Palfrey: Facts on Modern Medicine, P. 246.

In New York State in 1834, from June 1 to September 1, there were 2,030 patients, 652 deaths and 1,187 recoveries. From New York City, cholera spread to Newport, L. I., to Boston, to Philadelphia, to Delaware, to Baltimore, Wamington D. C., and on West to the Pacific Coast.[1]

Cholera is an acute specific epidemic disease due to the presence of the Vibrio Cholerae Asiatica and its toxic products presenting violent purging, vomiting, muscular cramps, fall of blood pressure, and complete collapse and death occurs before the expiration of twenty-four hours. The Mortality is fifty percent.[2]

Joseph Smith reports that the cholera continued its ravages for about four days when a remedy for the purging, vomiting and cramping was discovered, namely:

> "Dipping the persons afflicted in cold water or puring it upon them, and giving them whiskey, thickened with flour to the consistency of starch. Whiskey was the only kind of spirits that could be procured at this place. About sixty-eight of the Saints surfered from this disease, of which number fourteen died."[3]

Not every one who gets the germ has the disease for the reason that the acid juices of the stomach have a distinct germicidal action. If the disease is taken during the height of gastric digestion, infection rarely follows. But if the germs are taken into an empty stomach or at a time when digestion is deranged, there is great dunger.

We know from the above description that the Saints were in a condition for infection. They had traveled in rain and damp,

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1 Pendt: Asiatic Cholera, P. 24.
2 McLaughlin: Communicable Diseases.
3 Smith, Joseph: History of the Church, 2:119

with very little food. Their irritable natures just previous to the outbreak of cholera indicates an emotional upset system and probably a low vitality. Dr. Forbes Winston, is quoted in "Asiatic Cholera" by Wendt, page 221, as saying:

> "Psychical influences are of unquestionable importance in favoring an attack of cholera. Nervousness, anxiety, depression of spirit, violent emotions are frequently forerunners of cholera."[1]

The Saints were stationed outside of Liberty, Clay County, Missouri, when the attack of cholera burst upon them. This place is about 225 miles distant from Saint Louis, Missouri, the most interesting and important receiving and distributing point of cholera in 1834 as well as other years.

The disease was brought to St. Louis from New Orleans. Cholera was taken into New Orleans by infected emigrants who landed and scattered the disease through the city without the slightest delay. The next four years it was never wholly absent from St. Louis, Meetings were held and the mayor and health officers were appointed with absolute power. The total mortality in St. Louis was 4,555.

With a highly communicable disease prevalent throughout the nation, and the Saints only 225 miles from the most important distributing center in the United States, is it any wonder that they were also afflicted?

Joseph Smith gives a specific symptom in connection with the disease that he terms cholera. These symptoms coincide exactly with those reported in the medical books already referred to above. The onset of the disease and the rapid approach of death

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[1] McLaughlin: Communicable Diseases

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1 [illegible] [illegible]

are the same among the Saints and the general cholera throughout the country. There can be no doubt that Joseph Smith was not mistaken in naming the disease, cholera.

A few years previous to this cholera prophecy, March 1829, Joseph Smith gave a somewhat similar prophetic utterance:

> "For a desolating scourge shall go forth among the inhabitants of the earth and continue to be poured out from time to time, if they repent not until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed."

This prophecy is as definite in its prediction as the cholera scourge. In this case, however, a prevalent epidemic was responsible for the sickness of the Saints. The prophecy listed above leaves the working or it open for any interpretation that writers may desire to place upon it. History relates epidemics of various types that have swept destructively through countries of the earth, "from time to time." Known and unknown scourges have been frequent in the history of mankind long before Joseph Smith uttered these words.

Since this prophecy, history has been repeated in the nature of world epidemics. Asiatic Cholera swept many countries of the entire world over a period of years. In 1918, the Spanish Influenza killed men, women, and children with alarming rapidity. Basing a prediction upon the facts of history, one could say that in the future, epidemics and scourges may be poured out from time to time.

This prophecy was given just prior to the organization of the Mormon church. During the years before the establishment of the church, Joseph Smith reports many religious experiences, involving, as he said, the "influence and presence of God." Such

experiences involved a consciousness of the presence of God as a personal Being so intense and vivid to him as to reset powerfully on his personality. He sensed God's personal guidance and watchful care over him, for he reports:

> "Yet that still small voice, which has so often whispered consolation to my soul, in the depths of sorrow and distress bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged and the people imagined vain things, yet the Lord of Hosts, the God of Jacob, was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name."

This statement indicates that Joseph Smith felt a dependence upon the guidance of God. This probably produced in him a sense of calm, strength, and courage. What he had experienced by himself alone and needed no confirmation from outsiders. Thus he could stand majestically before his people, strong and defiant in the face of the sins of the world and declare:

> "A desolating scourge shall go forth among the inhabitants of the earth and continue to be poured out from time to time...."

GOVERNMENT DESTRUCTION AS A RESULT OF SIN:

The Saints had laid out the town of Nauvoo, Illinois, in May, 1840, on the east bank of the Mississippi. Before the end of 1840, the population at Nauvoo was about 15,000.

To the Saints, it was indeed a place of refuge after the hard, bitter days spent in Missouri from which they were forced to leave or be killed. With a shrewd head like that of the Prophet to direct a vision like his, a power like his to say to 10,000 men, "do this" and it is done, with plenty of cheap lands and habits

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[1] Smith, Joseph: History of the Church. 3:329

of economy and industry, it would have been a wonder had they not rapidly accumulated property and some wealth.

Head over all, temporal and spiritual, Joseph Smith was not only Prophet and President, but general and mayor. As Bancroft states in his History of Utah, Joseph Smith had now approached the summit of his career and for a brief space was permitted to enjoy his fame, wealth? and power in some degree of quiet.

It was toward the close of the year 1843 that he announced his intention to run for President of the United States. Addressing letters to both Clay and Calhoun, he asked each what would be his rule of action toward the Mormons as a people, should he be elected to the presidency. The reply in both cases was non-committal and unsatisfactory. Bancroft says, concerning his announcement as a candidate for president of the United States:

> "Whether this was done for effect or in earnest is somewhat doubtful, for it appears that the prophet's head was a little turned by this time."

The first two presidents of the church, Joseph Smith and Brigham Young, announced their intentions or aspirations for the presidency of the United States at the peak of their prosperity. Through the first counsellor to Brigham Young, Heber C. Kimball, we know of Brigham Young's aspiration to become president of the United States. The following prophecy was uttered before a gathering of the Saints of Salt Lake City: cite?

> "The Church and Kingdom to which we belong will become the Kingdom of our God and His Christ--and Brother Brigham Young will become president of the United States, and I am vice president and Brother Wells secretary of the Interior. You may think I am joking but I am perfectly willing that Brother Long should write every word of it for I can see it as I see the earth."

On May 16, 1843, Joseph Smith was in conference with Stephen A. Douglas. The interview was both cordial and friendly, and ended with words on the part of the Prophet of condemnation of officials for their conduct in respect to the treatment of the Mormon people. The conference ended with this dramatic prophecy:

> "And I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted and there will be not so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high minded and patriotic framers of the Constitution of the United States to rise their forms with shame. Judge, you will aspire to the presidency of the United States; and if ever you turn your hand against me or the Latter Day Saints you will feel the weight of the hand of the Almighty upon you; for the conversation of this day will stick to you through life."[1]

On page 118 of Nephi L. Morris's book Prophecies of Joseph Smith and Their Fulfillment, is to be found the last part of that prophecy, beginning only with the sentence concerning Stephen A. Douglas. A complete chapter follows indicating the Judge Douglas did aspire for the presidency of the United States and was defeated. At the age of forty-eight Mr. Douglas died, a disappointed man. Mr. Morris states:

> "This incident affords another piece of incontrovertible evidence to the divine mission and inspiration of Joseph Smith. Time--truth--triumph!"

The facts are before us--a prophecy was uttered and fulfilled. But one question remains to be answered. Why do the authors ignore the first part of the paragraph which also was a prophecy, definite and final in its statements? This portion of

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[1] Journal of Discourses, 5:219.

the utterance was not fulfilled and the time is now far part for its fulfillment. The United States did not redress "the wrongs committed upon the Saints in the state of Missouri." On the other hand, the Saints were driven, cruelly, from that state and sought refuge on the banks of the Mississippi River. Later, they were driven from Illinois and finally with hardship and death facing them, they were forced to seek refuge in the wilderness of the west. "In a few years the government will be utterly over thrown and wasted and there will not be so much as a potshead left."

"Political parties may have changed, new government officials put into power, but the government, the organization itself, of course, was not wasted and destroyed and not even a potshead left. It is dangerous to choose one portion of a prophesy and hold it before the eyes of the world as an example of inspiration and revelation from God. It does not seem likely that one part of a prophecy can be heralded as a divine truth--another part as erroneous.

Joseph Smith, from the position of Prophet, President, governor and mayor, spoke these words under the authority and power that his position had brought to him. His people were prospering, membership increasing, power developing. This condition makes it reasonable that Joseph Smith exaggerated the sins that would befall the United States government for refusal to redress the wrongs committed against such a mighty group of people.

Convictions or set beliefs are conditioned by the mental state of the subject. Emotion and desire play their part as drives for the utterances of such convictions. In other words it can reasonably be inferred that Joseph Smith's exalted position temper-

mentally conditioned him to believe such a prophecy would be fulfilled to the very letter.

Joseph Smith stated before a congregation a similar view of the sins of the American nation:

> "I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation if she continues to disregard the cries and petition of her virtuous citizens as she has done and is now doing."[1]

Two days before Joseph Smith was martyred, he asked some officers of the troops stationed at Carthage and other curious persons if there was anything in his appearance to indicate a desperate character and they answered in the negative. Joseph then replied:

> "Very true, gentlemen, you cannot see what is in my heart, and you are therefore, unable to judge me or my intentions but I can see what is in your hearts, and I will tell you what I see. I can see your thirst for blood, and nothing but my blood will satisfy you. It is not for crime or any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scene of desolation and distress that await them. They shall seek for peace and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

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[1] Smith, Joseph: History of the Church, 4:89
Historical Record, page 563

This prophecy was based upon the same kind of information that had led him to predict the Civil War over ten years before. Very definite rumors of secession and disunion and probable war were abroad in 1844.

In the winter of 1842, there appeared in a Baltimore newspaper a letter on the annexation of Texas, written by Mr. Gilmer, a member of Congress from Virginia. He urged the immediate annexation of the southern state, Texas, as necessary to forestall the designs of Great Britain upon that country. These designs aimed at the political and military domination on the southwest border and annexation would be the only means of preventing this great calamity. Mr. Benton in his book, Thirty Years in the United States Senate, says that this news was like a clap of thunder on top of all the additional trouble that had happened in the south. Texas and Mexico were at war at this time and to annex the country was to adopt the war.

Sucession and dissolving of the Union was strongly indicated in the heated arguments in the senate as to whether Texas should be annexed. An extract from Senator Benton's speech of May, 1844, says:

> "I mention secession as the more cunning method of dissolving the Union. It is disunion, and the more dangerous because less palpable. Nullification begat it and if allowed there is the end to the Union. Many persons would secede on the non-admission of the Texan states who abhor disunion now."

Mr. Ritchie, the editor of the paper of Richmond, Virginia, The Enquirer, stated, on months before Joseph Smith's prophecy,

> "There is not a democrat in Virginia who will not encourage any plot to dissolve the Union."

Benton, T. H. : op. cit., p. 615.

It has been shown elsewhere in this thesis that in 1832 there was sufficient information abroad in the land for Joseph Smith to have uttered his Civil War prophecy. And now, ten years later, the rumors toward war and the dissolving of the Union were running in a fairly direct course. Step by step war was advancing on the United States. If a man read of these current happenings, what would be his natural prediction? Prophecies of government destruction are to be found throughout the early history of the Latter Day Saints. In 1854 Jedediah Grant stated before a congregation at Salt Lake City:

> "I expect to see Uncle Sam chastised among the first of the nations for his transgressions, for his high mindedness, loftiness, for his evils, for rejecting gospel and causing the earth to drink the blood of the saints."

A few years later, 1855, after the Saints had migrated West and were settled in their kingdom in the Rocky Mountains, Orson Hyde explained the reasons for the destruction of the government:

> "Is God angry because we have quietly suffered his chosen people to be robbed, plundered, murdered and driven like chaff before the wind without interposing in any way to prevent it? Is it because we have turned a deaf ear to their petitions and cries for redress? With all the respect that is due from a humble citizen to the words of the chief ruler of a great and powerful nation, I feel it my duty to say, in the name of that God whose image I am, and whom I serve that here lie the causes of the increasing evils in the land. Nations shall be cut off when they are ripe in iniquity, when they kill God's servants and cast out His people. Would to God' that they our nations had never provoked the anger of the Almighty by killing our prophets and casting out our people."

Thus the convictions of Joseph Smith for total destruction of nations were projected into future sermons upon the subject, for "nations shall be cut off when they are ripe in iniquity, when they kill God's servants and cast out his people."

Journal of Discourses, 2:145

Ibid., 2:206.

In this chapter of prophecies concerning individual, group and government destruction, sin and wickedness have been given as the basic causes. Joseph Smith does not always define what the sins are to which he so generally refers. We are led to infer man's sinful nature as the fundamental cause. Some of the prophecies were never fulfilled; others were based upon sufficient information to have given rise to their utterance; and still others show the tremendous changes of men's concepts and ideas over a period of years.

CONCEPTUAL ENLARGEMENT OF ZION

Many prophecies were given concerning the place called Zion, the home of the Saints. These prophecies, based upon the varied conditions of the Saints, as the evidence of this chapter will show, changed gradually the concept of Zion.

It will be necessary to relate some of the early history of the church in order to understand the basic causes which gave rise to each prophetic utterance of Zion.

Soon after the church was organized 1830, the members congregated at Kirtland, Ohio. Early in the following year, 1831, several missionaries started out from Kirtland to go westward. After traveling, in all, about 1500 miles, most of the way on foot, preaching to thousands on the way, they reached Independence, Missouri. On June 19, 1831, Joseph Smith and a large party left Kirtland for the move to Missouri. They arrived in Independence, Missouri, about the middle of July, after going by wagon, canal boat, stage to Cincinnati, by steamer to St. Louis and on foot the remainder of the distance. After their arrival, Joseph Smith gave the following prophecy of the placement of Zion:

> "Hearken, O ye Elders of my church, who have assembled yourselves together according to my commandments, in this land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God if you will receive wisdom here in mission. Behold, this place which is now called Independence is the center place, and the temple is lying westward upon a lot which is not far from the courthouse, wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands."

Thus, the Saints had come to the borderline of civilization and looking over it into the west, they thought to establish themselves forever. Here was to be the temple of God; here the city of refuge, here the second advent of the Savior.

> "Immigration had poured into the county of Jackson in great number," says Parley P. Pratt, "and the church in that county now numbered upward of one thousand souls. There had all purchased lands and paid for them, and most of them were improving in buildings and in cultivation. Peace and plenty had crowned their labors, and the wilderness became a fruitful field, and the solitary place began to blossom as the rose.....In short there has seldom if ever, been a happier people upon the earth than the church of the Saints now were."[1]

On the fourth day of January, 1833, Joseph Smith sent a letter from Kirtland to E. L. Teeton, editor of a newspaper at Rochester, N. Y.:

> "Repent ye, repent ye, and embrace the everlasting covenant and flee to Zion, (Missouri) before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not close in death until they see these things which I have spoken fulfilled."[2]

But all of this peace and prosperity came to a sudden end. Persecutions came such as were never before known in the latter days. Parley P. Pratt says in his Autobiography,"

> "Political demagogues were afraid we should rule the country and religious priests and bigots felt that we were powerful rivals."

At this time Joseph Smith uttered the following words, concerning Zion, June 22, 1833:

> "19. I have heard your prayers and will accept their offerings; and it is expedient in me that they should be brought thus far for a trial of their faith.
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> "28. And to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County that can be purchased and in the adjoining counties around about.

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[1] Parley P. Pratt,: Autobiography, p. 103
[2] Smith, Joseph: History of the Church. 1:315-316.

"29. For it is my will that these lands should be purchased, and after they are purchased that my Saints should possess them according to the laws of the consecration which I have given;

"30. And after these lands are purchased I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys.

"31. But firstly let my army become very great and let it be sanctified before me that it may become fair as the sun and clear as the moon and that her banners may be terrible unto all nations."

Neighbors of the Saints took violent exception to such prophecies. They indicated to them a desire on the part of the Mormons to buy the county of Jackson for themselves, to build a mighty army and thus they would be subjected to the laws of the Saints. The Edinburgh Review, April 1854, says; "they--the Mormons--boasted openly that they would soon possess the whole country and that the unbelievers should be rooted out from the land."1

In April, 1833, the people of Jackson County held consultations as to the best way of disposing of the Mormons; and again in July, 300 persons met at Independence to work out a plan to drive them from that region.

On July 23, a mob appeared bearing a red flag and demanded the departure of the Saints. The Elders, with no way of escape before them, promised to leavethe country. Oliver Cowdry was sent immediately to Kirtland to consult with Joseph Smith what should be done.

The Saints appealed to Daniel Dunklin, the governor of the state, for redress. His reply promised them protection and advised them to resort to the courts for damages. Joseph ordered that none should leave the country and on the fifth of October, 1833, the Saints at Independence received the following word from the authorities of the church at Kirtland.

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1 Smith, Joseph: History of the Church, 1:417

"We have not received any revelation for a long time and none concerning the present situation in Zion; but it has been manifested to Joseph and communicated to me by him that the brethren in Zion should not sell any of their inheritance, nor move out of the country, save those who signed the agreement to go, and if it becomes necessary for those to move for their personal safety let them be directed by wisdom and seek for homes where the Lord shall open the way."1

For the same date the following is also reported:

"We can do no more for you than we are doing, but we have this great consolation that God will deliver Zion, and establish you upon the land of your everlasting inheritance."

Four lawyers were engaged for one thousand dollars to take the matter to the courts. But when the general population around heard of this they arose in arms and began war upon the Saints. On October 30, 31, and November 1, armed men attacked the Saints. Houses were destroyed and many were wounded. On November 2 thirty Saints retired with their families to one half mile point outside the town.

All this time Joseph Smith was at Kirtland, very much harassed over the affairs in Missouri. He wrote to the Saints at Independence on the tenth of December 1833, the following letter, concerning Zion:

"We learn by Elder Phelps that the brethren have surrendered their arms to the Missourians and are fleeing across the river. If that is the case it is not best that they should recommence hostilities with them; but if not you should maintain the ground as long as there is a man left, as the spot of ground upon which you are located is the place appointed of the Lord for your inheritance, and it is right in the sight of God that you contend for it to the last."

"You will recollect that the Lord has said, that Zion should not be moved out of her place; therefore, the land should not be sold, but be held by the saints, until the Lord in his wisdom shall open a way for your return; and until that time if you can purchase a tract of land in Clay County for your present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson County. It is not safe for us to send you a written revelation on the subject but what is stated above is according to wisdom."

"I cannot learn from any communication by the spirit to me, that Zion has forfeited her claims to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals who have walked in a disobedience and forsaken the new covenant; all such will be made manifest, by their works in due time." (Smith, J. History of the Church, Volume 1, Page 455.)

It is significant to note the statement "Zion should not be moved out of her place; therefore, the lands should not be sold by the saints." Joseph Smith did not indicate the best course for the saints to take. He was at Kirtland, Ohio, removed from all of the stimuli of that harrassing period and he could not council them without the known facts. The prophecy limits Zion to one locality only and only in an extreme case of personal safety should the Saints go to any other locality.

Joseph Smith's message from Kirtland of the same date also states:

"It is better in the eyes of God that you should die than that you should give up the land of Zion, the inheritance which you have purchased with your moneys. If is my council that you retain your lands and employ every means to seek redress of your enemies." (History of the Church; Volume 1, Page 455.)

Ending his letter he prays thus for the deliverance of Zion:

"Oh God, thou who hast called and chosen a few through Thy weak instrument, by commandment and sent them to Missouri, a place which thou didst call Zion and commanded Thy servants to consecrate it unto Thyself for a place of refuge and safety for the gathering of Thy people unto their houses and their inheritances."

Thus again, Joseph Smith states the local concept of Zion. In a prayer of anxiety for his people he besieges the Lord to deliver the Saints "unto their houses and their inheritance."

After the Saints were driven from Independence, Missouri, Joseph Smith uttered the following prophecy in which a promise is given for the Saints to be restored to their homes, and the concept

of Zion is now enlarged. On December 16th, 1833, he stated:

" "Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands, be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain and are pure in heart shall return, and come to their inheritance; they and their children and with songs of everylasting joy, to build up the waste places of Zion.

"And behold there is none other place appointed than that which I have appointed; neither shall there be any other place for the work of the gathering of my Saints.

"Until that day cometh when there is no more room for them, then I have other places which I will appoint unto them, and they shall be called stakes, for the curtain or the strength of Zion.

"Behold it is my will, they who worship me according to mine everlasting Gospel, should gather together and stand in holy places." (Smith, J. History of the Church; Volume 1, Page 459.)

A further prophecy on the same day stated:

"But verily I say unto you, I have decreed that you brethren which have scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion; for after much tribulation as I have said unto you in a former commandment, cometh the blessing. Behold this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established nor more to be thrown down. Nevertheless, if they pollute their inheritances they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must needs come by power. Therefore I will raise up unto you my people a man, who shall lead them like as Moses led the children of Israel. For Ye are the children of Israel, of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." (Smith J. History of the Church; Volume 1, Page 459.)

After the emeute which had occurred in the autumn of 1833 in Jackson County, Missouri, the Saints fled to Clay County where they were kindly received. (The Missouri River bends to the east as it enters the state and runs in an east direction through

Peace shall not be known out of the place, notwithstanding her children are gathered.

"They that remain are pure in heart and valiant, and none to make laborers; they and their children are free from sorrow of everlasting joy, to build up the waste places of Zion.

"And unless there is some other place appointed then what I have heard not; neither shall there be any other place for the work of the gathering of my saints.

"Until this day cometh when there is no more room for them, then I have other things will I call unto my holy prophets, and they shall be called stones, for the cornerth or the chief of Zion.

"Behold it is my will, that my servant be appointed to write and preside over the church, and to be a seer unto the church, and to be a revelator unto my servant Joseph, according to the commandments which he has received and according to the faith which is in him." (Smith, J. History of the Church; Volume I, Page 429.)

A further prophecy on the same day stated:

"Thus saith the Lord unto you, I have scattered you; nevertheless, with a full purpose of heart shall you be gathered, if you will receive wisdom in these last days; for wisdom hath been withheld from the wicked, and mine arm is stretched out upon all nations. Behold, and lo, I come quickly, as it is written of me in the beginning of the roll of the book. Amen." (Smith, J. History of the Church; Volume I, Page 429.)

the western counties. Jackson County is south of Clay County.) On the 7th of May, 1834, a military company was organized at Kirtland, under the name of Zion's Camp. With Joseph Smith, this camp of men set forth to join the stricken Saints who had fled from Jackson County. This Zion's Camp has already been referred to on page 35 of this thesis and more in detail is given there concerning their tedious journey.

After the camp's arrival in Missouri the following prophecy was given concerning Zion:

> "Therefore, in consequence of the transgressions of my people it is expedient in me that mine elders should wait for a little season for the redemption of Zion.
>
> "This cannot be brought to pass until mine Elders are endowed with power from on high.
>
> "For behold I have prepared a great endowment and blessing to be poured out upon them inasmuch as they are faithful and continue in humility to me.
>
> "Therefore, it is expedient in me that mine Elders should wait a little season, for the redemption of Zion.
>
> "For behold I do not require at their hands to fight the battles of Zion for as I said in a former commandment, even so will I fulfill--I will fight your battles." (Smith, J. History of the Church; Volume 2, Page 109.)

They had been driven from Zion and there was no hope at that time for their return. The men of Jackson County were proud of what they had done, but the spirit of sobourney would have been violent again if the Saints had attempted to have returned to their lost homes.

In the same prophecy of June 22nd, 1834, Joseph Smith stated:

> "And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great;

"And I will soften the hearts of the people as I did the heart of Pharoah, from time to time, until my servant Baurak Ale (Joseph Smith) and Bareemy (mine elders) whom I have appointed shall have time to gather up the strength of mine house.

"And to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all lands in Jackson County that can be purchased and in the adjoining counties round about."

This prophesy indicated to the Saints that the Lord desired them to wait for the army of Israel to become great. When they had become a powerful people they could return to their lost homes and properties.

At Far West in 1838, the Saints were organized into a small stake of the church with John Whitmer, W. W. Phelps and David Whitmer as the authorities in charge. In the eyes of the members of the church they were found to be in transgression and a trial was held for their removal out of their places. There seemed to be many things brought to light against these men. "Elders Phelps and Whitmer in using monies which were loaned to the church. Also David Whitmer's wrong in persisting in the use of tea, coffee, and tobacco." Elder Lyman Wight stated:

"That he considered all other accusations of minor importance compared to brothers Phelps and Whitmer selling their lands in Jackson County, and that they had set an example which all of the Saints were liable to follow. He said that it was a hellish principle on which they had acted, and that they had flatly denied the faith in so doing."

It was decided at this meeting that, "to sell out lands would amount to a denial of our faith, as that is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God." (Smith, J. History of the Church; Volume 3, Page 3.)

In 1838 the Saints were still clinging to the concept of the limitation of Zion. Although they were not allowed to re-

turn to their homes it was a denial of their faith to sell their properties. Up to this year of 1838, Joseph Smith had never proclaimed the term Zion to include more than the few settlements of the Mormons in the state of Missouri.

A few years later, in 1844, the Saints were established at Nauvoo, Illinois, the lovely city on the banks of the Mississippi River. They were facing at this time abuse on the part of their neighbors and persecution had again been revived toward them. Two years previous to this time Joseph Smith had uttered his prophecy concerning the journey westward to the Rocky Mountains. In February of 1844 Joseph Smith had ordered a delegation to go to California and Oregon to locate a new home for the Saints. (Smith, J. History of the Church; Volume 5, Page 222.)

The conditions indicated that the Saints would again be driven from their homes in Illinois. Thus Joseph Smith uttered a final, broad, enlarged definition of Zion. This utterance was given two months after a delegation was sent to the west to secure information of that region. April 6th, 1844 in conference at Nauvoo he stated:

"I have another revelation in relation to the church--a grand, great and glorious revelation. You know there has been great deal of discussion in relation to Zion--- where it is and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it and I will make a proclamation that will cover a broader ground. The whole of Americas is Zion, itself from north to south and is described by the prophets who declare that it is Zion where the mountain of the Lord should be, and that it should be the center of the Land.....I have received instructions from the Lord that from henceforth wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the states, there shall be a stake of Zion. In the great cities of Boston, New York, etc., there shall be stakes."

Persecutions had faced the Mormons at Nauvoo. As expulsion from their homes had been their fate in other localities where persecution existed Joseph Smith ordered a delegation to investigate the western lands and to report to him their findings. To seek new homes in a far away region meant a conflict with the previous prophecies stating Zion to be a local place. Thus for the first time Joseph Smith does not limit the concept of Zionto a definite locality, but states that the "whole of America is Zion."

Some years later, after the Saints had gathered in Salt Lake City, missionaries were sent to the various countries of the world to preach their gospel. Stakes of Zion had been established in numerous places. The concept of Zion had no need of further enlargement other than the last final statement made by Joseph Smith. In 1860 Brigham Young stated before a congregation:

> "You need not teach that this place is Zion or that Nauvoo or Missouri is Zion; but tell the people that north and south America are the land of Zion. Say to them: "If you want to become as gold seven times purified go to Utah.'"

In the book "Articles of Faith" by Dr. James E. Talmage, page 358, four meanings are listed for the word Zion:

1. To the hill itself, or Mount Zion, and by extension of meaning to Jerusalem.

2. To the location of the mountain of the house of the Lord which Micah predicts shall be established in the last days, distinct from Jerusalem. To these we may add another application of the name as made known through modern revelation, Viz.,

3. To the city of Holiness, founded by Enoch, the seventh patriarch in descent from Adam, and called by him, Zion.

4. Yet another use of the term is to be noted--viz., a metaphorical one--by which the church of God is called Zion, comprising according to the Lord's own definition--the pure in heart.

Persecutions had faced the Lorsons at Nauvoo. [illegible] expulsion from their homes had been their fate in other localities where persecution existed Joseph Smith ordered a delegation to investigate the western lands and to report to him their findings. To seek new homes in a far away region meant a conflict with the previous prophecies stating Zion to be a local place. Thus for the first time Joseph Smith does not limit the concept of Zion to a definite locality, but states that the "whole of America is Zion."

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In the book "Articles of Faith" by Dr. James E. Talmage, page 358, four meanings are listed for the word Zion:

1. [illegible] of meaning to Jerusalem.

2. To the location of the mountain of the house of the Lord which Zion predicts shall be established in the last days, distinct from Jerusalem. To those we may add another application of the name as made known through modern revelation, viz.,

3. [illegible] of Holiness, founded by Enoch, the [illegible] patriarch in descent from Adam, and called [illegible], Zion.

4. [illegible] the term is to be noted--viz. [illegible]--by which the [illegible] of [illegible] to the [illegible].

And further, Doctor Talmage states the following, concerning the present view of the placement of Zion at Independence, Missouri:

> "The plan of building up Zion has not yet been consummated. The Saints were not permitted to enter into definite possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord's promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof--years devoted to the people's toilsome and sorrowful preparation for the fulfillment,--so in these latter days the Divine purpose is held in abeyance, while the people are being sanctified for the great gift, and the greater responsibilities associated with it. In the meantime, the honest in heart are gathering to the valleys of the Rocky Mountains; and here in the tops of the mountains, exalted above the hills, temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she "shall not be moved out of her place;" and the pure of heart shall surely return, "with songs of everlasting joy to guild up the waste places of Zion."

The prophecies in the earlier part of this discussion indicated that the Saints living in the early part of the history of the church should be delivered unto their houses in Missouri. Such statements as the following point directly to this conclusion:

> "They that remain and are pure in heart shall return and come to their inheritance, <u>they and their children</u> with songs of everlasting joy."

A later prophecy stated:

> "But verily, I say unto you, I have decreed that <u>you brethren which have scattered shall return to the lands of your inheritance</u>."

The following promise was also made unto the Saints:

> "Behold this is the blessing I have promised after your tribulations, the tribulations of your brethren, <u>your redemption and the redemption of your brethren even their restoration to the lands of Zion</u> to be established no more to be thrown down."

But after the Saints found that it was absolutely impossible for them to return to Zion, then the prophecies

indicated that it "would be a little season before Zion could be redeemed. But Zion was not redeemed during the life time of those men, and they were not restored to their lands as the promise had stated. Thus the modern view points to the future for the waste places of Zion to be rebuilt, "Zion shall yet be established on the chosen site."

This discussion of the prophecies of Zion from the year 1833 to the present time has shown a decided conceptual enlargement. Enlargement of the term Zion was due to the continued movement of the Saints from one locality to another. Prophecies show that in 1833 Zion meant Independence, Missouri. But after the Saints were driven from Independence, the meaning Zion broadened "until the day cometh when there is no more room for them, then I have <u>other places</u> which I will appoint unto them, and they shall be called stakes."

In 1844 Joseph Smith then gave his final Zion Prophecy to the Saints at Nauvoo in which he said, "The whole of America is Zion from the north to the south."

INABILITY TO PREDICT IN THE ABSENCE OF INFORMATION:

The evidence as presented in the previous discussions has shown Joseph Smith's ability to predict events by interpreting correctly the information known at a particular time. The prophecies, in this thesis, have not been "beyond the power of human sagacity to discern or to calculate." In fact, the evidence presented in this work indicates that these prophecies were uttered as a result of known facts which lead to predictions. In order to further substantiate this conclusion, there are instances to show that Joseph Smith was unable to predict in the absence of such information.

In 1834, Joseph was at Liberty Prison, Clay County, Missouri, on one of the many charges that his enemies had brought against him. The Saints at this time had been driven from their homes at Independence and, without their leader, they were at a loss to know where to go to seek new homes. In all of their previous experiences with persecution, they had depended upon the predictions of Joseph Smith to guide them. Now, at this desperate time, they were left alone, without his counsel.

As they had been driven from Zion--the land of their inheritance--it was very necessary for them to know what they should do.

Joseph Smith's answer to his stricken people reads as follows:

> "Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we could if we were present with you; and as to the things that were written heretofore, we do not consider them anything very binding; therefore, we now say once and for all, that we think it most proper that the general affairs of the church which is necessary to be done, while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the

most respectable of the authorities of the church; and a minute of those transactions be kept and forwarded from time to time to your most humble servant; and if there should be any corrections by the word of the Lord they shall be freely transmitted and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus sayeth the Lord, we do not consider it binding; therefore, our hearts shall not grieve if different arrangements should be entered into." (Smith, J. History of the Church; volume 3, Page 295.)

A prediction, necessary for the guidance of the saints, was in the above statement. Joseph Smith admits his inability to give his people counsel because he was not present to know the facts. After they had sent sufficient information to him, he could counsel and make the necessary corrections. In this same letter he recognized that God was silent, for he said:

"Oh God, where art Thou? How long shall Thy hand be stayed and Thine eye beheld from the eternal heavens the wrongs of Thy people, and Thy ear be penetrated with their cries." (Smith, J. History of the Church; Volume 3, Page 295.)

During the year 1833 when the Saints in Independence were so harassed by mobs, Joseph Smith sent a letter of cheer to them from Kirtland, Ohio. In this letter, Dated the 5th of December, 1833, he acknowledged his inability to know, "why God has suffered so great a calamity to come upon Zion." At this time he was many miles away from the conditions of the Saints and without any definite knowledge he was unable to predict for their welfare. A commandment was very necessary to them but Joseph Smith's answer to their pleas read as follows:

"It appears, brethren, that the above statement made mostly from reports there is no certainty for their being correct, and therefore, it is difficult for me to advise, and we can only say that the destinies of all people are in the hand of a just God, and he will do no injustice to any one. And this thing is sure, that they who will live godly in Jesus Christ shall suffer persecutions."

In the face of mobs and cruel persecutions, the Saints were a stricken people. Should they give up their homes and possessions to their enemies? Should they leave the spot that Joseph Smith had consecrated as their sacred right? Their Prophet had proclaimed in a prediction that Zion was their inheritance and now they were losing it to their enemies. A commandment was necessary to them but Joseph Smith's only answer was that "it is difficult for me to advise", and that we can only say that the destinies of all people are in the hand of a just God."

At the close of this same letter, Joseph uttered a prayer for the unhappy Saints in Missouri:

> "Oh, my God, Thou who hast called and chosen a few through Thy weak instrument, by commandment and sent them to Missouri, a place which Thou didst call Zion--I ask Thee in the name of Jesus Christ, to return Thy people unto their houses and their inheritances."

On the 12th of December, Joseph received the following reply to the above letter:

> "I know it was right that we should be driven out of the land of Zion, that the rebellious might be driven out, But I should like to know what the honest in heart shall do. Our clothes are worn out and we want the necessities of life."

This answer indicates strikingly the conditions of the Saints in the winter of 1833. They were driven from their homes and they needed the bare necessities of life, as food and clothing. They needed their leader to guide them to a place of refuge. But in the meantime, thrown upon the mercies of the people in the adjoining county, they had to live through the long winter months away from their homes. It was not until the following spring that Joseph Smith was able to join them.

These few instances indicate that the knowledge was necessary for a prediction. In the absence of information Joseph was able only to advise according to the limited information that he had. With insufficient knowledge he refused to prophesy, but waited until information of a more complete nature reached him. This evidence might suggest a change in the wording of Nephi L. Morris's accepted definition of prophecy, that prophecy is not just a miracle of knowledge, but is rather within the power of human sagacity to discern and to calculate.

CONCLUSION:

It has been impossible in this thesis to follow at length all of the prophecies of the early founders of Mormonism. But an attempt has been made to present the most outstanding and better known of the many prophetic utterances of Joseph Smith and Brigham Young. The conclusions of this paper must be based entirely upon these few utterances that have been presented. A broader conclusion as to Joseph Smith's prophecies in general cannot be included in this thesis.

In the chapter on the Civil War our evidence pointed to the fact that Joseph Smith predicted a prophecy based upon the known facts at that time. At the time of his utterance a crisis existed in the conditions between the Northern and the Southern states. The questions of tariff and slavery had drawn a distinct line between the North and the South. The leading state of the South was South Carolina, and her defiant nullifications to the Federal GOVERNMENT had created an emotional tension throughout the entire country. Newspapers and magazines blazed the news to the public. Great Britain, although far removed from the United States by distance, received the facts at the time of their occurance. The Federal Government ordered men and arms to the coast of Charleston, South Carolina, to force the tax collectors of the port to do their duty. Preparation for war existed in 1832 at the port of Charleston, South Carolina. In the face of this evidence Joseph Smith prophesied ultimate trouble beginning at that place. In the utterance of this prediction he was not removed from the information which directly indicated the commencement of war. On the other

hand his prophecy was the natural outcome of the startling affairs within the ultimate trouble in the United States Joseph did not predict an event "beyond human ability to discern."

The chapter of Migration to the West also indicates that Joseph Smith had sufficient information to predict the movement of the Saints to that far away region. This land had b been fairly well explored up to the time of this prediction. Two to three migration parties a year traveled west. Men returned with tales of adventure in the regions of the Rocky Mountains. Within 200 miles of Joseph Smith was the town of Independence, Missouri, which was the center point for the organization of emigration parties. The saints had lived at Independence prior to this time and although the greater part of their number were then at N Nauvoo, Illinois, some members of their church still lived at this place. The steady stream of men, women and children to the localities of Oregon and California had begun years before Joseph Smith's prediction. Persecutions faced the Mormons at the time of his prophecy with a probably repetition of expulsion from their homes. The West faced them as the only place where they could seek refuge from their enemies. Isolated and alone they could build a kingdom to their God as they desired. Sufficient knowledge of the West for a kingdom of refuge from their enemies, and the necessity of soon leaving their homes for a new locality were the outstanding influences that caused Joseph Smith to utter his prophecy. His foresight and wisdom cannot be questioned but the evidence presented in this thesis elsewhere, strongly indicates that this utterance was not "humanly impossible."

The chapter on Destruction due to individual, group and government sin, indicated a few prophecies that were never fulfilled, and other so limited in their conception that their meaning lost importance with the changes in the social life of the Saints. Promises of destruction were given to the saints if they failed to obey certain requirements placed upon them by the laws of the Church. These destructions were in the nature of loss of heavenly reward. Of the many prophecies given to a group, concerning destruction for disobedience the one known to be fulfilled came about as the natural consequence of a national epidemic. And further, government destruction was promised because "God's servants had been killed," and the country was "ripe in iniquity."

The fourth discussion of this thesis has shown that the conception of Zion enlarged greatly as conditions changed which made it desirable for the Saints to settle in other localities. From a very limited Zion, the concept grew to include the whole of North and South America. Each new prophetic utterance concerning the placement of Zion, was given after enemy persecutions had forced the Saints to leave their homes and seek new places of abode.

And, finally, an attempt has been made to show, that in the absence of information Joseph Smith was not able to utter prophecies to his people. Such instances arose when the Mormons were in need of his command for their welfare and were desperate in being left alone without his assistance. Being removed from the facts tended to limit Joseph Smith's ability to predict correctly for the deliverance of his people from cruel persecutions.

In conclusion, the evidence presented on the few prophecies before our attention in this thesis, tends to show that prophecies are the result of known facts and not, as Dr. Harris stated, "humanly impossible," and "beyond the human power to discern or to calculate." We can conclude that these utterances were given due to information in each case.

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